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WEEK DAY RELIGIOUS EDUCATION

By

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PREFACE

This little book does not pretend to present an exhaustive treatment of the subject of Week Day Religious Education, but aims simply to set forth some of the practical aspects of the subject from the purely Christian point of view. Indeed the author feels that possibly the title should be, Week Day Christian Education. However, it may be better to retain the more generally accepted title which is so generic as to allow free latitude for the treatment of the subject from the Christian viewpoint.

The book is not intended for experts or specialists. It has been prepared for busy pastors and Christian workers generally who have neither the time nor the inclination to make a profound study of the subject, but who may desire to acquaint themselves in a general way with this growing movement.

The author hereby acknowledges his obligations to his colaborers at the Deaconess Motherhouse Training School for valuable suggestions; to the authors of the numerous books that have been consulted; and to several honored teachers of acknowledged reputation as Christian educators.

Among those to whom the author feels especially indebted are: Dr. W. E. Bachman, Dr. W. S. Athearn, Dr. W. A. Squires, Dr. C. H. B. Lewis, and Sister Edna C. Hill, the

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Training Sister of the Baltimore Motherhouse, who shares with the Superintendent of Instruction the responsibility of conducting the Week Day Church School connected with the Training School.

Much of the material in the book has been used by the author in the class room and at Summer Assemblies.

FOSTER U. GIFT.

Baltimore, Md., January, 1926.

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PART ONE

WEEK DAY RELIGIOUS EDUCATION

Week Day Religious Education

CHAPTER I.

A National Need

One of the biggest problems that confronts the nation is that of an adequate program for the religious training of its children. This cannot be denied and indeed it is freely admitted to be true.

"A religious education should be the heritage of every child. Spiritual illiteracy is the greatest peril of organized society." "Spiritual illiteracy is the forerunner of moral bankruptcy and national decay." (*World Survey*).

The problem is threefold.

1. First, the unreached masses of children become a challenge that cannot be ignored nor indifferently regarded.

According to a statement which appears in the American Volume of the *World Survey* made in 1920 by the Interchurch World Movement, we are face to face with a very serious condition. Indeed the condition is alarming. This is the statement:

"The United States of America has been invaded by three enemy armies which threaten our national existence. First, there is within our borders an army of 5,250,000 illiterates above nine years of age; second, there is an army

of 15,000,000 above nine years of age who are not identified with any church—Jewish, Catholic or Protestant; third, there is an army of over 27,000,000 Protestant children and youths under the age of twenty-five years who are not enrolled in any Sunday School or other institution for religious training."

About 69 per cent, or 7 out of 10 of all the children and youths in the United States under the age of twenty-five years are receiving no religious training at all. (See Fig. 1.)

About 65 per cent, or 2 out of 3 of the Protestant children and youths under the age of twenty-five years are without religious training. (See Fig. 2.)

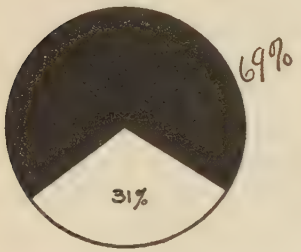

FIG. 1

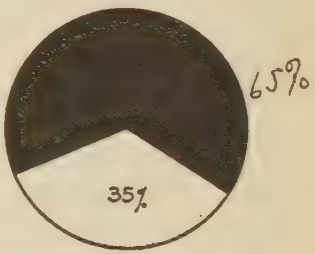

FIG. 2

	No. in Religious Schools	No. not in such Schools
Roman Catholics	1,870,000	6,806,000
Jews	87,000	1,543,000
Protestants	14,361,900	27,274,000
Total	16,318,900	35,623,000

If "spiritual illiteracy is the forerunner of moral bank-

ruptcy and national decay," what are the lessons from these statistics?

"How can a nation endure, 69 per cent of whose children and youth are receiving no systematic instruction in the religious and moral sanctions upon which our democratic institutions rest?" "A study of the foregoing facts should startle the Christian Church and alarm the State." "An army of potential illiterates may endanger the life of both Church and State." (*World Survey.*)

2. The amount of time given to the religious training of those who are reached is shamefully inadequate.

This is peculiarly true of the Protestant children. What are we doing for the 14,361,900 Protestant children who are enrolled in our Sunday Schools throughout the United States? What do Protestant children get in the way of religious training?

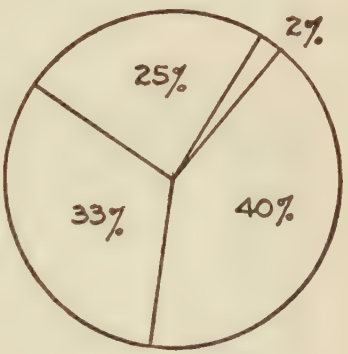

FIG. 3

According to some investigations made by Dr. C. H. B. Lewis, nearly one-half of the life of a person's first eighteen years is spent in sleep. The waking time is divided as follows: 33 per cent of the time is spent in home life, 25 per cent in school, 40 per cent in community life and social activities, and only 2 per cent in church and Sunday School. Under the most favorable conditions not more than 2 per cent is given to the important work of religious training. This is an astounding fact. (See Fig. 3.)

Furthermore, the Protestant child receives a very meager religious training when compared with the training received by the Jewish and Roman Catholic child. The Jewish child receives 335 hours per year of religious instruction, the Roman Catholic child 200 hours, and the Protestant child possibly 50 hours. (See Fig. 4.) The Protestant Church must provide more time for religious instruction.

3. The inefficiency and inadequacy of the means and methods now in use need to be considered.

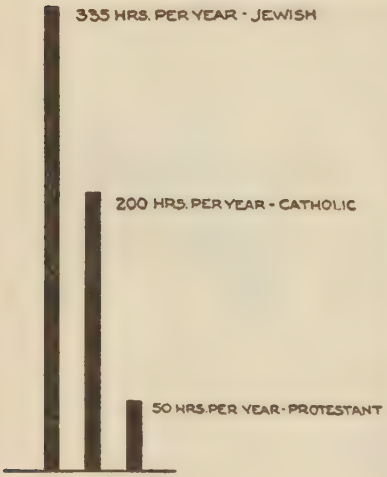

FIG. 4

The Sunday School has served us well. Indeed it is somewhat disconcerting to hear some of the harsh criticism leveled at this venerable and useful institution. It has exerted a great influence for good. No one would suggest that the Sunday School should be abolished.

However, it must be admitted that it is somewhat inefficient as an educating agency. This is due to a number of reasons, such as: poor equipment, untrained teachers, unsuited curricula, and general indifference. The wonder is that it has done so well.

But even though it were efficient in the fullest sense, it would be inadequate as an agency charged with the responsibility of supplying the religious instruction needed by our children. Alone it could not solve the problem.

The Solution to the Problem

What can and should be done in the way of an effort to solve this threefold problem which the nation is facing?

1. Our present agencies should be improved and strengthened. It is necessary to do better what we have been trying to do.

It is very gratifying to note that successful efforts are in progress along these lines. The imperative need of a trained teaching force is receiving attention, and much earnest thought is being given to the task of strengthening the Sunday School as an educational institution. The best religious leaders of the Church are interested in these efforts.

2. The agencies now in use must be supplemented by the promotion of Week Day Church Schools and Daily Vacation Church Schools.

It is worthy of mention here that the International Council of Religious Education has caught the vision and is now at work on what is known as, "The expanding program of Christian education." The program includes the promotion of Week Day and Vacation Church Schools. This is a hopeful sign indeed.

A brighter day is at hand. The Protestant Church is waking up with respect to the imperative need of meeting the challenge of the childhood of our country for the elimination of spiritual illiteracy. It can be done. It must be done.

REFERENCES

The International Journal of Rel. Ed. May 1925—Page 9.
The Week Day Church School, by Squires. Chap. II.
The Week Day Church School, by Cope. Chap. I, II.
Current Week Day Religious Education, by Lotz. Chap. I.

CHAPTER II.

The Objectives of Week Day Religious Education

Before attempting a serious consideration of the different features and phases of what is popularly known as week day religious education, it is obvious that there must be a clear understanding as to the true objectives involved in all religious education. It is necessary to know definitely just what ought to be the true and ultimate purposes or aims of this growing movement. What does it mean to teach religion to the child? What is to be accomplished? In the light of our Christian faith, what must be the pre-eminent design?

The reason for raising this question here is due to the fact that the current view, as to the real objectives or aims, is in many instances either indefinite or false. A careful study of the literature on the subject clearly shows a woeful indefiniteness and confusion, and sometimes an entirely erroneous conception regarding it. Sometimes secondary and incidental aims are treated as fundamental. Then again the aims are treated as though they were merely secular and ethical in character. Indeed one of the dangers of the movement lies in the apparent tendency to eliminate the purely spiritual features.

Dr. W. S. Athearn, the Dean of the School of Religious Education and Social Service of Boston University, has scented the danger and has said some very pointed things in his book on Character Building in a Democracy. The following are some of his statements:

"Much current educational theory is based on behavior-

istic psychology and pragmatic philosophy. It is materialistic and naturalistic in its implications. It roots all mental phenomena in biology and defines psychology as applied biology. God, according to this theory, is an algebraic X, having no objective validity within itself—a mere symbol for values that have their only reality in the modified states of the nervous system. The literature of religious education is now shot full of project and problem methods and the entire vocabulary of instinctive, biological adjustments, borrowed bodily from a popular, present-day public school theory." "Evangelism had and has for its objectives the bringing of the individual souls into a conscious, personal relationship with God, and securing the individual's glad acceptance of Jesus Christ as his personal Saviour. This is precisely the objective of Christian education." Again: "One of the chief tasks of the religious educator is to keep religious education religious." (See Note 1.)

This confusion or erroneous conception usually arises from two serious mistakes.

1. A wrong conception of the religious status of the child at its birth.

By far the majority of leaders in the movement ignore entirely the Scriptural teachings concerning what is commonly called original sin. See John 3:6; Ps. 51:5.

One writer frankly sums up the current view thus: "We are concerned with original nature and not with original sin." "The child is at the beginning right with God. He comes into the world a child of God. He has committed no wrong, his record is clear. The educational method presupposes a child at the start non-moral and non-religious capable of being made by environment and education either unmoral or moral, irreligious or religious." (See Note 2.)

By another writer the matter is stated thus: "We are

glad that most of our teachers of youth believe that the child is born potentially religious. He is born not immoral, but unmoral, with instincts, tendencies and capabilities that must be modified and directed if morality and religion are to result." (See Note 3.)

2. A misapprehension of what is commonly known as the Scriptural doctrine of regeneration.

Adult conversion, of the revivalistic type, or as the fruit of personal evangelism, is assumed to represent the general view of the Church to the exclusion of the possibility of bringing the child into covenant relationship with Christ in connection with Baptism.

The teachings of the Scriptures that the appointed way of dealing with the child is to bring it into living relations with Christ through Baptism is studiously avoided. There seems to be a disposition to overlook the fact that whereas the child is born in sin, the Lord has a clearly appointed way of redeeming the child from sin, and all true religious education must begin with this clear understanding.

Now we are prepared to consider, at least with some degree of intelligence, the true objectives of religious education.

1. The first aim should be the bringing of the child to a conscious knowledge of its covenant relationship with Christ.

The child must be taught to understand the nature of its relationship to Christ. It must be brought to a living faith. It must be brought to a conscious realization of this blessed relation to the Saviour. In a word, it needs spiritual nourishment. Its spiritual life must be nourished and developed just as the little babe must be carefully trained and nurtured mentally and physically.

This can be done through such means as the Bible story, prayers, hymns and expressional activities.

2. The development of a true Christian character is involved. All true education involves the building of true character. Here there is unanimity among the leaders of the movement of Christian education.

The child must be taught how to live the Christian life through the projection of life problems to be solved by deeds and acts. Right attitudes, correct living, motivated action, purposeful deeds, all these have a prominent place in the minds of those who are charged with the responsibility of formulating the Church's program of Christian education.

3. Training the child for service is another important objective.

This is well understood and scarcely requires any special emphasis. It must be made clear to young and old that doing for others is the inevitable fruit of true inner spiritual vitality. It must be made clear that Christian service is as natural and inevitable as the fruit upon the tree is the natural and inevitable evidence of the vitality of the tree.

4. The child must be trained for the Church.

One of the outstanding weaknesses of the Protestant Church life is individualism and a superficial attachment to the church. The individual Christian is, as a rule, not deeply rooted in the life of the Church. The Church means little more to many Christians than the most ordinary secular organization or the most ordinary fraternal and benevolent society. It is not treated as a divine institution. Indeed some church members act as though by their activity they were placing the Church under everlasting obligation.

All this is due chiefly to our failure to teach our children the meaning of worship and the nature of the Church as well as her mission. In our scheme of religious education provision must be made for the training of the child along these lines. The nature of worship should be taught.

Church duties must be explained. The history of the Church should be studied. The Church's missionary obligations need to be stressed. The Church Service must be fully explained. The benevolent operations and practical activities of the Church must be clearly outlined and emphasized.

5. To these aims it might be in place to add what is commonly called the evangelistic mission of the Church as it applies to those who have not in the usual way been brought into saving relations with Christ.

This applies to the unbaptized child, to the baptized child that has not been kept in the Way, and to all others who have not been brought under the influence of the Gospel in early life. This evangelistic mission is a part of the Church's program that must find a place in our plan for all Christian education.

REFERENCES

Note 1.—Character Building in a Democracy, by Athearn. Chapters IV, V.

Note 2.—The New Program of Religious Education, by Betts. Pages 46, 47, 28, 54, 56, 57.

Note 3.—"Religious Education" for February, 1925, Page 6.

Other References

The Lutheran Sunday School, by J. R. E. Hunt. Chapters II, III.

Week Day Church School Methods, by T. S. Young. Page 25.

Organization and Administration of Religious Education, by Stout. Chapter III.

Psychology and the Day School, by Kretzman. Pages 54-55.

An Elementary Christian Psychology, by Norlie. Page 145.

CHAPTER III.

A Unified Program

The need of an awakening of the Protestant Church with respect to a more adequate program for the religious training of its children is very evident. The true objectives of such religious instruction ought to be well understood, for it certainly must be truly Christian in purpose and aim. Naturally the next problem that claims serious consideration is that of a proper correlation of the agencies now in use with such other agencies as may be called into being. For instance, can there come about a proper correlation of the work of the Sunday school with the proposed program of Week Day and Vacation Church Schools, so as to avoid overlapping and needless reduplication. What can be done to evolve a unified program which will meet the imperative needs of our children? And this is not an easy problem to solve.

Dr. Squires, of the Presbyterian Church, has suggested a plan whereby the chief work of the Sunday school would be the cultivation of the spirit of worship and the training of the devotional life; the chief aim of the Week Day School would be instruction; and the program of the Young People's Societies would deal largely with motivated expressional activities. The Presbyterians are developing a literature with this plan in mind.

The Baptists have a somewhat similar plan, except that the order is reversed. The purpose of the Sunday School is instruction, while the other agencies stress worship and expression.

Both Dr. Stout, of Northwestern University, and Dr. Brown, of the University of Chattanooga, suggest that the Sunday School might be utilized for the teaching of denominational history and beliefs, while the week day program should include the subjects that are common to Protestantism. This suggestion is based upon the assumption that the Week Day School be of the Community Type. In fact, it is an argument for it.

The International Council of Religious Education is grappling with the problem right now. Some time ago the following resolutions were adopted by the Council:

1. Reaffirms its faith in the public schools and urges upon citizens of all creeds the necessity of extending and developing these schools in the interest of democracy and free institutions;

2. Reaffirms its faith in religious education as an indispensable means of preserving both the virtues of the citizens of the State and the spiritual ideals of the Church;

3. Urges the churches to preserve inviolate the principle of the separation of the Church and State by the strict observance of all the laws and traditions that have been created to guard the freedom of the Church and State; and

4. Urges upon public school authorities the recognition of their obligations:

(a) To arrange public school schedules and build public school programs in sympathetic co-operation with religious schools of all faiths;

(b) To grant, under approved safeguards, suitable academic credit to students carrying approved courses under church auspices; and

(c) To provide optional courses in ethical training for students not enrolled in Week Day Schools of religion.

The fourth resolution would open the way for the formu-

lating of a plan to correlate the Church's program of religious education.

Dr. Athearn has suggested the following program, which is certainly very comprehensive.

1. A system of church schools which will extend from the "School of the Mother's Lap," through carefully graded Sunday and Week Day Schools to the graduate colleges of religion.

2. A system of teacher training which will guarantee a highly skilled religious teacher to every youth and child in the nation.

3. A system of supervision and administration which will unify and direct the whole system in harmony with the demands of sound educational theory.

4. A system of professional associations which will preserve the prophetic element and insure the professional growth of the whole teaching force of the nation.

There are many difficulties in the way. The grading is not uniform in the Sunday Schools and the Week Day Schools. We do not always have the same pupils or teachers on week days that we have on Sundays. The Sunday School is in session during the entire year, which is not the case with the Week Day Schools.

Until a satisfactory plan can be worked out in the way of a unified program, it seems to be necessary to treat the week day and the vacation schools as independent movements, supplementing the work of the present agencies.

REFERENCES

Character Building in a Democracy, by Athearn. Chapter VI.

Week Day Church School Methods, by T. S. Young. Chapter VI.

A Parish Program of Religious Education, by Squires. Chapter II and III.

Organization and Administration of Religious Education, by Stout. Chapter IV.

A History of Religious Education in Recent Times, by Brown. Chapter X.

The Unified Program really involves Week Day Schools, Vacation Schools, Sunday Schools, Young People's Societies, Missionary Societies, etc.

Correlated Program includes Sunday Schools, Week Day Schools and Vacation Schools.

CHAPTER IV.

The Malden Plan

Malden, Massachusetts, is a suburb of Boston with a population of 50,000, of which 28,000 are Protestant, 12,000 Roman Catholics, and 10,000 Jews.

The Protestant Church membership is about 6,000. There are seventeen Protestant churches in the town.

It is a typical cosmopolitan town with every possible problem and difficulty in the way of the development of an educational plan.

The Malden Plan was organized by Dr. W. S. Athearn as an experimental effort in connection with the work of the School of Religious Education of which he is the dean. It has passed the experimental stage and is everywhere regarded as a successful system.

It is controlled by a "Community Council of Religious Education," which enrolls, on a voluntary basis, as many Protestant Christian citizens of the community as possible. All ministers, Sunday School superintendents, Church School teachers, and other active church workers are enlisted in the membership of the Council.

It is incorporated as an educational institution, just as Harvard or Yale are incorporated. The Council elects its Board of Directors, which body elects a City Superintendent of Religious Education, who guides the city in the development of a complete city system of religious education. The annual budget is provided by voluntary subscriptions.

The system provides for the following departments:

1. A normal school for the training of Church School teachers. The classes meet in the evenings.

2. A system of community music and pageantry—invaluable in creating community religious ideals.

3. A department of surveys. The objective is the gathering of data for the intelligent building of community programs.

4. Professional conferences. Conferences of leaders and workers are essential.

5. A system of Week Day Religious Schools. Each denomination has its own schools. This is one of the outstanding features of the plan.

6. An educational program under local church management in connection with each church in the city.

For a full description of the plan in detail consult Dr. Athearn's book: A National System of Education.

CHAPTER V.

Sources of Information

Helpful Periodicals

The following periodicals will be found to be very helpful to those who desire to keep informed with respect to this entire educational movement:

The Parish School

Published quarterly by the Board of Publication of the United Lutheran Church, 1228-34 Spruce Street, Philadelphia, Pa. It is edited by the Parish and Church School Board. Subscription price 75 cents a year, 60 cents a year in clubs of 5 or more.

The International Journal of Religious Education

Published monthly by the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill. Subscription $2 a year.

Religious Education

Published bi-monthly by the Religious Education Association, 308 North Michigan Avenue, Chicago, Ill. The subscription price, including membership in the association, is $4.

General Information

General information regarding any of the different phases of the work of the Sunday School, the Week Day Church

School or the Vacation Church School can be secured from the following sources:

The Parish and Church School Board, 1228-34 Spruce Street, Philadelphia, Pa.

The Abingdon Press, 150 Fifth Avenue, New York, N. Y.

The Sunday School Commission, 416 Lafayette Avenue, New York,

The Religious Education Association, 308 North Michigan Avenue, Chicago, Ill.

The International Council of Religious Education, 5 S. Wabash Avenue, Chicago, Ill.

The International Association of Daily Vacation Bible Schools, 381 Fourth Avenue, New York, N. Y.

The Interdenominational Committee on Week Day Religious Instruction, 615 West 138th Street, New York, N. Y.

Denominational Publication Houses.

PICTURES AND MAPS

The Perry Picture Company, Malden, Mass.

George P. Brown & Co., Beverly, Mass.

W. A. Wilde Company, 120 Boynton Street, Boston, Mass.

The Sunday School Commission, 416 Lafayette Avenue, New York, N. Y.

A. H. Eilers & Co., 1322 Pine Street, St. Louis, Mo.

PART TWO

THE WEEK DAY CHURCH SCHOOL

CHAPTER I.

The History of the Week Day Church School

What is popularly known as the Week Day Church School movement involves a program whereby the children of the country assemble once or twice a week for religious instruction, either after the close of the daily session of the public schools, or at such other time as the public school authorities may consent to release the pupils for the purpose.

The history of the movement dates back to a meeting of the Inter-Church Conference held in Carnegie Hall in 1905. At this meeting Dr. G. U. Wenner, of New York, read a paper upon this subject of religious instruction and the public schools which created considerable discussion and resulted in awakening a keen interest in the subject. As a direct result of the discussion the following resolution was adopted:

Resolved, That in the need of more systematic education in religion, we recommend for favorable consideration of the public school authorities of the country the proposal to allow the children to absent themselves, without detriment, from the public schools on Wednesday or on some other afternoon of the school week for the purpose of attending religious instruction in their own churches; and we urge upon the churches the advisability of availing themselves of the opportunity so granted to give such instruction in addition to that given on Sunday.

This is the history of the origin of the movement. In 1913 the Week Day Church Schools at Gary, Indiana,

were organized, which marked the first real effort in the way of trying out the proposal of the above mentioned resolution. Since then the movement has been gaining momentum until today it is one of the big features of the Church's program. To give a connected history of the growth of the movement would be an arduous task. Nor is it necessary to do this.

It is difficult also to secure correct statistics regarding the number of such schools now in operation in the United States. According to the International Year Book of Religious Education for 1924, official reports had been received from 530 such schools. Knowing that one state alone has more than twice the number reported, it is safe to estimate the total number at more than 1,000. Of the reported number, 419 are Individual Church Schools and only 111 Community Schools.

CHAPTER II.

The Gary System

Perhaps the most widely known and best organized schools for week day religious instruction are those at Gary, Indiana, a prosperous city of possibly 75,000 inhabitants, located about thirty miles from Chicago, Illinois. These schools were established in the fall of 1913, and from a humble beginning have grown in number and efficiency so that they have attracted national attention. In December, 1923, the enrollment reached 4,000.

To understand the Gary system it is necessary to know something about the public school system at Gary as developed by Dr. Wirt.

1. Only one-half of the public school children are in the regular class rooms at one time. The rest of the children are engaged either in vocational activities or have play periods. This is called the "double platoon system."

2. It means a lengthened school day. Seven hours constitutes a day in the Gary public schools.

3. The auditorium is constantly in use.

4. "Children are free to go to church schools at certain play and auditorium periods if their parents so desire." This made the present system of religious education in Gary possible, and this explains its origin and growth.

The system itself is rather simple with respect to its general character, as may be noted by the following facts:

1. The public school authorities have no official connection with these schools except to excuse the children at certain times.

2. The work is financed by the town people.

3. The public school authorities keep no records of Church Schools except the record of the proper dismissal of the child to attend such schools.

4. The classes do not meet in public school buildings—unless as an exceptional temporary expedient.

5. This inability to meet in the public school buildings means that churches or other buildings near the public schools must be provided and used. It means also that they have to be community rather than denominational schools.

The following is a summary of the form of organization:

1. The form of organization consists of a Board of Religious Education, including the pastors, Sunday School superintendents and two lay members from each co-operating church, with three or four members-at-large, elected at an annual public meeting at which full reports of the work are given.

2. The board acts as would any general School Board and has similar authority.

3. The staff consists of the following persons:

(a) A superintendent of Week Day Schools.
(b) Six full-time teachers and four teachers on part time.
(c) Most of these teachers have either college or normal school training, and receive from $111 to $124 per month.

4. The children below the sixth grade are excused only during play periods. The seventh and eighth grades are excused during gymnasium hours.

5. The school year parallels the public school year.

6. The classes meet twice a week, thus giving each child two hours per week of religious instruction.

7. The system of grading is as follows:

Group One—Grades one and two.
Group Two—Grades three and four.
Group Three—Grades five and six.
Group Four—Grades seven and eight.

8. The curriculum is based upon the following theme system.

The Family—Group One.
Heroes—Group Two.
The Individual—Group Three.
The Community—Group Four.

9. The lesson material has been worked out by the teachers at Gary and has become known as "The Gary Lesson Leaflets."

CHAPTER III.

Types of Week Day Church Schools

There are different types of these schools in different localities and it is in place to mention them here.

1. *The Individual Church Type*

This type is conducted by the individual congregation. The individual congregation alone is responsible for its management and determines the curriculum, general plan of management, and everything else that has to do with its operation.

It is the popular type in our large cities, and even in many centers of relatively small population it is the prevailing type.

2. *The Denominational Community Type*

Here the grouping is according to denominations. Each denomination has its schools, managed and controlled by representatives from the local congregations of the denomination, which constitutes the governing body. This governing body determines the curriculum, rules, and all other features connected with the enterprise.

In Batavia, Ill., is a good illustration of this type. Likewise in Northfield, Minn., in Somerville, N. J., and Salina, Kan.

3. *The Interdenominational Community Type*

Here all the denominations unite in an organization of

schools under the management of a board which is composed of representatives from all co-operating denominations. The method of representation may vary, but all denominations are included in the representation. The curriculum, rules and regulations are determined by this governing body.

The schools at Gary, Ind., belong to this type. The schools at Van Wert, O., and at Evanston, Ill., may also be classed with this type.

4. *The Independent, or Pure Community Type*

The governing body is composed of representative men and women of the community without reference to denominational affiliations. The board represents the community and not the churches.

The Malden schools at Malden, Mass., furnish a good illustration of this type. Also the New York Protestant Teachers' Association.

REFERENCES

The Week Day Church School, by Squires. Chapter IV.
The International Year Book of Religious Education (1924). Page 23.
Week Day Church School Methods, by T. S. Young. Page 12.
The Week Day Church School, by Cope. Chapter VIII.
A National System of Education, by Athearn.

CHAPTER IV.

A Threefold Program

In the arrangement of a program for Week Day Church Schools, certain fundamental principles must be taken into consideration so as to guard against a one-sided spiritual training. It will not do to appeal exclusively to the emotions, for this would result in an emotional discipleship of the "Holy Roller" type. The development of the intellect alone, by the impartation of religious knowledge, would be disastrous to the spiritual life because it would produce Phariseeism and Rationalism. Likewise care must be taken not to overemphasize the practical side of the Christian life lest that which makes the practical possible and worth while be despised, resulting in the exaltation of works above faith.

It is generally admitted therefore that all approved programs must include three features, each of which should receive proportionate consideration.

1. *Worship*

A devotional period is essential and should form a very important part of the program. In this way the emotional nature will be nourished and at the same time it will serve as a guarantee that religious education will be religious.

2. *Instruction*

A well arranged program will of course make provision for the impartation of religious knowledge. This may be done through the memorization of hymns, prayers, Scrip-

ture lessons; through the use of the Bible stories; through the study of such subjects as the Life of Christ, Paul's missionary journeys, Bible geography, church history, missions and kindred subjects.

3. *Expression*

The spiritual life must express itself and provision must be made for such expression. You may call it the project method or practical Christianity, but whatever it may be called it is nothing more nor less than working out in life of that which has become a life principle. The faith life must express itself in holy living. It must be motivated expressional work, however. It may be pageantry, scrap-book work, written reviews, giving for missions or to charitable purposes, or some other form of activity which will fulfill the pedagogical principle that true education seeks not only to pour in but also to draw out.

Dr. W. A. Squires has arranged the following chart based upon careful investigation which is supposed to give a fair idea of the co-ordination of these features on our present arrangement of programs. For further consideration of the subject consult Dr. Squires' book, "A Parish Program of Religious Education." (Chapter II.)

THE CHART

	SUNDAY SCHOOL	YOUNG PEOPLES SOCIETIES	BOY SCOUTS, GIRL SCOUTS &,	WEEK-DAY CHURCH SCHOOLS
WORSHIP	6%	15%	2%	10%
INSTRUCTION	90%	10%	25%	75%
EXPRESSION	4%	75%	73%	15%

FIG. 5

CHAPTER V.

The Organization of the Week Day Church School

The organization of Week Day Schools for religious instruction involves several features that call for special attention and consideration.

The Time of Meeting

The Week Day Church School will not reach its maximum degree of efficiency until the public school authorities make provision for the dismissal of the children for one or two hours a week in order that they may attend such schools. The question of days and hours of meeting for such instruction will then settle itself. Where the Church School does not have the advantage of released time, it seems best to meet at the close of the afternoon session of the public school, the precise day of the week to be determined by local conditions. A recent survey of 107 schools shows that almost all schools that do not enjoy the privilege of released time, meet at the close of the public school hours. In a few places Saturday has been found to be a suitable time for the lower grades but the older groups do not care to come on Saturday.

The length of time the schools are in session varies, but the usual time is one hour.

The Grading System

The method or system of grading the pupils is usually

based upon the departmental system of the Sunday School or upon the system which prevails in the public schools.

1. The Presbyterian plan aims to bring about a correlation with the Sunday School method of grading, which is of course departmental.

2. The Abingdon series of lessons virtually follows the latest system adopted by the public schools called the 6—3—3 plan which is as follows:

Elementary Grades—1, 2, 3, 4, 5, 6.
Junior High—7, 8, 9.
Senior High—10, 11, 12.
The old order was:
Elementary Grades—1—8.
High School—9—12. It was called the 8—4 plan.

3. The Gary system involves the double unit grading:

First Group, Grades 1 and 2
Second Group, Grades 3 and 4
Third Group, Grades 5 and 6
Fourth Group, Grades 7 and 8

4. The simplest and most satisfactory method is probably that of the public school system with a separate class for each grade, or with a separate class for each two grades. According to a survey made by Prof. Lotz, covering 109 schools, this public school plan is generally followed. This should be the system, but with sufficient flexibility to meet special cases and to merge classes or grades if it becomes necessary on account of scarcity of teachers. Insistence upon the completion of the entire course before confirmation must not be so absolute as to preclude the favorable consideration of special cases in a special way.

The Assembly Group

If it is at all possible, every well organized school should be divided into several sections and should meet separately on different days or in different rooms on the same day for worship and general assembly purposes. The usual departmental grouping may be followed—the first group including all under six, the second group all those from six to nine, and the third group all those who are over nine years of age. In places where the public school authorities grant an hour or more for religious instruction, it will be necessary to adapt the grouping to the time when the different grades are dismissed. If the school is very large it may be possible to have separate opening services for each grade or for each two grades. If the school is very small in numbers it may be necessary to ignore pedagogical principles and have all meet together at the same time. In a number of places it has been found to be very satisfactory to group together grades 1, 2, 3, and grades 4, 5, 6, 7, 8.

Reports

The question of reports has thus far received very little attention and yet it is a matter of vital importance. The survey made by Prof. Lotz shows that of the 107 schools investigated, only 55 make any reports to parents concerning the work done by the children, and of this number that do so only six make monthly reports. It would seem wise to follow the custom of the public schools of making monthly reports. Indeed it has been tried out in several schools with very great satisfaction.

REFERENCE

Current Week Day Religious Education, by Lotz. Chapter VII.

CHAPTER VI.

The Worship Period

"The worship service does not at present occupy the place of importance it merits in the week day church school." (*Lotz.*)

The worship period should form a very prominent part of every session of the school and the service should be strictly devotional in character, so as to counteract the tendency to secularize religious education. The service should be carefully and definitely planned and reverently carried out. It need not be a fixed form, but can and should be varied in its details. The time allotted for the service depends largely upon the amount of time available for the entire session of the school, but it should not consume more than fifteen minutes.

The hymns that are used should be memorized and, if possible, should be sung without the use of books.

Fixed forms of prayer may and should be used in the elementary grades. In the more advanced grades the fixed forms should be supplemented by what are commonly called free prayers. The children need to be trained to offer prayers of their own composition. The habit of offering voluntary prayers must be encouraged and cultivated.

In the devotional service of the lower grades the Scripture lesson may consist of a suitable lesson read by the leader, or of the repeating of a Psalm in unison. In the advanced grades the Bible should be used and the lesson should be read in unison or responsively. The lesson must be found

in the Bible by the pupils themselves and in this way they will learn how to use the Bible.

Parts of the church service ought to be used in the worship service of the advanced grades. In this way the children will become trained for the public worship in the church.

The offerings should be gathered during the worship period and in such a way as to teach the children that giving is an act of worship. It would seem to be wise to use some suitable offertory, and a prayer of consecration.

Under no circumstances have memory drill or review of prayers and hymns during the worship period. Such drills and reviews are not worship and belong elsewhere in the program.

In the recent survey made under the direction of Prof. Lotz (to which survey reference has been made elsewhere) the American Standard Version of the Bible is most generally used in week day church schools.

In a word, then, everything that is done during the brief worship period must be planned with a view of cultivating the spirit of worship and the training of the devotional life. Whatever does not contribute to this purpose must be eliminated.

REFERENCE

Current Week Day Religious Education, by Lotz. Chapter IV.

CHAPTER VII.

The Curriculum

The building of a curriculum for week day church schools deserves careful and earnest attention. It is an important matter which challenges the thoughtful efforts of our leaders in Christian education. Much has been said and written in the way of formulating principles by which curriculum builders must be guided. A simple discussion of the subject is here in place.

The Memory Work

A well balanced program includes some provision for the memorizing of hymns, prayers, portions of Scripture, the catechism, the books of the Bible, the names of the Apostles, and possibly some other important Bible facts. Surely this is in accord with sound pedagogical principles. Of course the subject matter to be memorized must be graded according to the age of the pupils. Whether or not the child should be required to memorize only what it can understand and comprehend is a question. It may be unpedagogical, in the strictest sense, but experience proves that the meaning of expressions committed to memory during childhood, but not fully understood at the time, will become clear in later life.

Most of the lessons should be assigned as home work and these assignments should be definitely written out or otherwise carefully indicated, and then the following week are to be recited by each pupil either during the class period or at the close of the school session. Reviews should be frequent.

It is far better to assign certain carefully selected portions of Scripture than single and isolated verses.

Hymns and prayers must be explained before they are assigned. This can be done either in the class or in the assembly period.

In some cases it has been found to be helpful to have large charts containing the names of the pupils in one column with spaces opposite the names for the placing of stars upon the completion of certain portions of memory work. Such devices will serve to stimulate faithful home work.

Bible Stories

Among the chief features of the curriculum for the lower grades is the Bible story. The best way of teaching young children the important events and truths recorded in the Bible is by means of the story.

The stories should be carefully selected and graded so as to conform to sound principles regarding the different ages of the children. The stories may be told in the order in which they appear in the Bible. The popular custom of grouping the stories according to the theme system has the endorsement of many prominent educators, and it may be true that the child under nine does not have any idea of sequence or continuity, but there are some good reasons for the adoption of the chronological order even in the lower grades. It can do no harm to give the stories in the order in which they are found in the Bible, and it is the natural order. Instead of searching for a story to fit a selected theme, it certainly is not out of place to let each story teach its lesson.

Considerable time must be given to the matter of reviewing the stories taught. The children should be required to reproduce them either orally or in written form.

In the selection of suitable stories the entire Bible should

be covered. Select a list of stories from the Old and from the New Testaments and grade them properly. One of the criticisms leveled at the old system of Sunday school lessons was that only a small portion of the Bible was touched.

Bible Study

The story method of teaching the Bible is usually limited to the elementary grades. It may be difficult to adopt a fixed rule as to the exact time when the more formal methods of instruction should begin, but by the time the child reaches the age of nine or ten it ought to be possible to teach the Life of Christ in a simple but somewhat systematic manner. This can be followed by a simple but fairly complete study of Paul's Missionary Journeys and other Biblical accounts dealing with the history of the early church. A course in Bible Biography might be profitable. A liberal use of maps is indispensable. The use of the Bible in connection with all these lessons ought to be required. Text finding must be made a part of the Bible study work.

The question of text books for the pupil in the higher grades has to be considered. In many schools no text books are placed in the hands of the pupils. In this matter it is well to consider the practice of the public schools. If it has been found to be wise to use textbooks in the public schools, it certainly is wise to use them in the higher grades of religious instruction schools.

Extra-Biblical Subjects

There is a place for extra-Biblical subjects, but it is a subordinate place. Such subjects as Missions, Church History, Bible Geography, the Church Year can and should have a place in the curriculum. However, they should be reserved for the higher grades. Many of the curricula now offered

to the Church have given priority to extra-Biblical matter and a subordinate place to Bible material.

Expressional Activities

If the available time for the school session is only one hour, the problem of suitable expressional activities becomes a complicated one. It is possible, however, to find time for map drawing, for illustrating the lesson with pictures drawn by the children, for making scrap books, and other activities of a motivated character.

REFERENCES

The Use of Projects in Religious Education, by Gertrude Hartley.
Current Week Day Religious Education, by Lotz. Chapter IX.

CHAPTER VIII.

The Parish and Church School Board Program

It is fitting here to present the official program for Week Day Religious Schools arranged by the editors of the Parish and Church-School Board of the United Lutheran Church.

[We appreciate the courtesy of the author of this book in permitting us to present the outline of the course for Week Day Religious Instruction, as adopted by the Parish and Church-School Board. It will be observed that the course follows the Group Graded Plan of Instruction. The course will cover nine years, ages 6-14 inclusive, divided into three groups of three years each: Primary, 6-8; Junior, 9-11; Intermediate, 12-14. When completed the course will appear in nine volumes of thirty lessons each.

In addition to studies in the Bible, the Catechism, Psalms and Hymns will be offered as memory work. The arrangement of the Biblical material for the Primary children is topical, for the Juniors chronological, while for the Intermediates an intensive study of some books of the Bible is provided.

While this course is prepared primarily for Week Day Religious Instruction, at the same time it can be used in Daily Vacation Bible Schools.

The lessons for the Primary group are based upon the outlines prepared by the Lesson Committee of the International Council of Religious Education, whose courtesy we acknowledge in permitting us to adapt the system to meet our needs.—Editors.]

PRIMARY GROUP—AGES 6-8

BOOK I

1. Worshiping God

1. All Things Praise God.
   Biblical Material: Psalm 148:1-14.
   Memory Verse: The sea is his and he made it: and his hands formed the dry land.—Psalm 95:5.

2. Talking With the Heavenly Father at Church.
   Biblical Material: 2 Chronicles 6: 1-21.
   Memory Verse: For mine house shall be called a house of prayer for all people.—Isaiah 56: 7.
3. Talking With the Heavenly Father at Home.
   Biblical Material: Daniel 6: 4-11.
   Memory Verse: The Lord will hear when I call unto him. —Psalm 4: 3.
4. Talking With the Heavenly Father by a River.
   Biblical Material: Acts 16: 9-15.
   Memory Verse: Come before his presence with singing.— Psalm 100: 2.
5. Worshiping Through Giving.
   Biblical Material: 2 Kings 12: 4-12.
   Memory Verse: God loveth a cheerful giver.—2 Cor. 9: 7.
6. Stories Retold.

2. Thanking God

7. Ways of Thanking God.
   Biblical Material: Deuteronomy 26: 1-11.
   Memory Verse: O give thanks unto the Lord; for he is good.—Psalm 106: 1.
8. Thanking God for Our Home.
   Biblical Material: Exodus 2: 1-10.
   Memory Verse: Honor thy father and thy mother.—Exodus 20: 12.
9. Thanking God for Our Country.
   Biblical Material: Deuteronomy 8: 7-10; Psalm 33: 12.
   Memory Verse: Blessed is the nation whose God is the Lord.—Psalm 33: 12.
10. Thanking God for Our Church.
    Biblical Material: Psalms 84 and 122.
    Memory Verse: I was glad when they said unto me, Let us go into the house of the Lord.—Psalm 122: 1.
11. Thanking God for Jesus.
    Biblical Material: Matthew 2: 1-15.
    Memory Verse: They presented unto him gifts.—Matt. 2:11.
12. Stories Retold.

3. God's Loving Care

13. God Cares for Many Hungry People.
    Biblical Material: Exodus 16: 1-21, 35.
    Memory Verse: Give us this day our daily bread.—Matt. 6: 11.

14. God Cares for Sleeping Flowers and Trees.
    Biblical Material: Job 37: 6, 9, 10; Luke 21: 29, 30.
    Memory Verse: He giveth snow like wool.—Psalm 147: 16.

15. God Cares for Birds and Beasts.
    Biblical Material: Psalm 104: 16-28.
    Memory Verse: Your heavenly Father feedeth them.—Matt. 6: 26.

4. Helping in the Home

16. The Boy Jesus at Home.
    Biblical Material: Luke 2: 40, 51, 52; Mark 6: 3.
    Memory Verse: Children, obey your parents.—Colossians 3: 20.

17. Joseph's Errand.
    Biblical Material: Genesis 37: 12-17.
    Memory Verse: Do all things without murmurings and disputings.—Philippians 2: 14.

18. Helpers in the Home.
    Biblical Material: Luke 10: 38-42.
    Memory Verse: I am among you as he that serveth.—Luke 22: 27.

19. Kindness to Strangers.
    Biblical Material: Genesis 18: 1-8.
    Memory Verse: Be not forgetful to entertain strangers.—Heb. 13: 2.

20. Making a Guest Happy.
    Biblical Material: 2 Kings 4: 8-11.
    Memory Verse: Let us do good unto all men.—Galatians 6: 10.

21. Stories Retold.

5. Helping in the Church

22. Gifts for the Church.
    Biblical Material: Exodus 35:4, 5, 20-29.
    Memory Verse: Bring an offering, and come into his courts.—Psalm 96:8.

23. Worshiping in the Church.
    Biblical Material: Luke 2:25-38.
    Memory Verse: I was glad when they said unto me, Let us go into the house of the Lord.—Psalm 122:1.

24. Helping in the Church.
    Biblical Material: I Sam. 1:21-28; 2:11, 18, 19; 3:1-10, 19-21.
    Memory Verse: Serve the Lord with gladness.—Psalm 100:2.

6. Helping Outside the Home and the Church

25. Jonathan Helps David.
    Biblical Material: 1 Samuel 18:1-5; 19:1-7; 20:1-42.
    Memory Verse: A friend loveth at all times.—Prov. 17:17.

26. David Helps Jonathan's Son.
    Biblical Material: 2 Samuel 4:4; 9:1-13.
    Memory Verse: As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

27. A Little Girl Helps a Sick Man.
    Biblical Material: 2 Kings 5:1-14.
    Memory Verse: Even a child is known by his doings.—Prov. 20:11.

28. A Samaritan Helps a Wounded Man.
    Biblical Material: Luke 10:25-37.
    Memory Verse: Thou shalt love thy neighbor as thyself.—Matt. 19:19.

29. A Boy Helps to Feed a Hungry Crowd.
    Biblical Material: John 6:1-11.
    Memory Verse: Be ye kind one to another.—Eph. 4:32.

30. Stories Retold.

BOOK II

1. The Boy Jesus

1. The Baby Jesus Is Taken to God's House.
   Biblical Material: Luke 2:22-40.
   Memory Verse: Then took he him up in his arms, and blessed God.—Luke 2:28.
2. The Child Jesus Comes Home From a Long Journey.
   Biblical Material: Matthew 2:12-15, 19-23.
   Memory Verse: The Lord shall preserve thy going out and thy coming in.—Psalm 121:8.
3. The Boy Jesus Visits Jerusalem.
   Biblical Material: Luke 2:41-52.
   Memory Verse: Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2:52.
4. Jesus helps in the Home at Nazareth.
   Biblical Material: Luke 2:39, 40, 51, 52.
   Memory Verse: Honour thy father and thy mother.—Exodus 20:12.

2. What Jesus Did When He Grew Up

5. Jesus Makes a Sick Boy Well.
   Biblical Material: John 4:46:54.
   Memory Verse: Jesus went about healing every sickness.—Matt. 9:35.
6. Jesus Shows His Love for Children.
   Biblical Material: Mark 10:13-16.
   Memory Verse: Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.—Luke 18:16.
7. Jesus Cures a Deaf Man.
   Biblical Material: Mark 7:31-37.
   Memory Verse: He hath done all things well.—Mark 7:37.
8. Jesus With His Friends on a Stormy Sea.
   Biblical Material: Mark 4:35-41.
   Memory Verse: Even the wind and the sea obey Him.—Mark 4:41.

9. Jesus and a Lame Man.
   Biblical Material: John 5:1-17.
   Memory Verse: Jesus answered them, My Father worketh hitherto, and I work.—John 5:17.

10. Jesus Makes a Little Girl Live Again.
    Biblical Material: Mark 5:21-24, 35-43.
    Memory Verse: Be not afraid, only believe.—Mark 5:36.

* * *

11. The Birth of Jesus (Christmas).
    Biblical Material: Luke 2:1-20.
    Memory Verses: Luke 2:8-14 should be memorized. If this is deemed too long, then use Luke 2:10, 11.

12. Stories Retold.

3. Friends of Jesus

13. Jesus and Some of His Friends
    Biblical Material: Luke 5:1-11, 27-29; John 1:35-45.
    Memory Verse: They followed Jesus.—John 1:37.

14. Mary and Martha Invite Jesus to Their Home.
    Biblical Material: Luke 10:38-42.
    Memory Verse: Jesus loved Martha, and her sister, and Lazarus.—John 11:5.

15. A Woman Brings a Gift.
    Biblical Material: Mark 14:3-9.
    Memory Verse: She hath done what she could.—Mark 14:8.

16. Some Friends Whose Names We Do Not Know.
    Biblical Material: Luke 19:29-35; 22:7-13; John 6:9.
    Memory Verse: Ye are my friends, if ye do whatsoever I command you.—John 15:14.

4. What the Friends of Jesus Do

17. Sharing With Others.
    Biblical Material: Acts 4:32-37.
    Memory Verse: God loveth a cheerful giver.—2 Corinthians 9:7.

18. Peter Helps a Lame Man.
    Biblical Material: Acts 3:1-10.
    Memory Verse: Such as I have give I thee.—Acts 3:6.

19. A Man Who Gave Back What He Took.
Biblical Material: Luke 19:1-10.
Memory Verse: Ever follow after that which is good, both among yourselves and to all men.—I Thessalonians 5:15.

20. Peter and the Roman Captain.
Biblical Material: Acts 10:1-8, 21-48.
Memory Verse: Let all your things be done with charity. —I Cor. 16:14.

21. Dorcas Helps Her Neighbors.
Biblical Material: Acts 9:36-42.
Memory Verse: Let every one of us please his neighbor.—Romans 15:2.

22. Paul's Nephew Warns Him of Danger.
Biblical Material: Acts 23:21-24.
Memory Verse: Be of good courage, and He shall strengthen thine heart.—Psalm 27:14.

5. Easter Lessons

23. The Awakening Life.
Biblical Material: Mark 4:26-28.
Memory Verse: The flowers appear on the earth; the time of the singing of birds is come.—Song of Solomon 2:12.

24. Jesus Dies and Lives Again.
Biblical Material: Mark 16:1-8.
Memory Verse: He is not here, but is risen.—Luke 24:6.

6. Why We Are Thankful to God

25. God's Promise in the Rainbow.
Biblical Material: Genesis 8:20-22; 9:1-3, 8-17.
Memory Verse: While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.—Genesis 8:22.

26. The Land God Gives Us.
Biblical Material: Deuteronomy 11:8-15.
Memory Verse: The earth is the Lord's, and the fullness thereof.—Psalm 24:1.

27. Children Learning to Thank God.
Biblical Material: Deuteronomy 6:1-9; Joshua 4:1-7.
Memory Verse: Thou shalt love the Lord thy God with all thine heart.—Deuteronomy 6:5.

28. All the People Thanking God.
Biblical Material: Nehemiah 8:1-3, 5, 6, 8-18.
Memory Verse: Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.—Psalm 100:4.

29. Praising God in Prison.
Biblical Material: Acts 16:16-34.
Memory Verse: Paul and Silas prayed and sang praises unto God: and the prisoners heard them.—Acts 16:25.

30. Stories Retold.

BOOK III

1. God the Creator

1. God the Maker of All Things.
Biblical Material: Genesis 1:1—2:3.
Memory Verse: In the beginning God created the heaven and the earth.—Genesis 1:1.

2. The First Home.
Biblical Material: Genesis 2:4-25.
Memory Verse: God saw everything that he had made, and, behold, it was very good.—Gen. 1:31.

2. God's Good Gifts

3. God's Gift of Day and Night.
Biblical Material: Genesis 1:1-5, 14-19; Psalm 74:16.
Memory Verse: The day is thine, the night also is thine.—Psalm 74:16.

4. God's Gift of Rain and Snow.
Biblical Material: Psalms 65:9-13; 147:16; Matthew 5:45.
Memory Verse: The rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth.—Isaiah 55:10.

5. God's Gift of Food and Drink.
   Biblical Material: Psalm 104: 10-14, 27, 28.
   Memory Verse: Every good gift and every perfect gift is from above, and cometh down from the Father.—James 1: 17.
6. God's Gift of Beautiful Things.
   Biblical Material: Psalms 19: 1; 104: 1-9; Matthew 6: 28, 29.
   Memory Verse: He hath made everything beautiful in his time.—Ecclesiastes 3: 11.
7. God's Gift of Work and Worship.
   Biblical Material: Genesis 2: 1-3; Exodus 20. 8-11; Psalm 118: 24.
   Memory Verse: Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God.—Exodus 20: 8-10.
8. Thanking God for His Good Gifts.
   Biblical Material: Psalm 95: 1-7a.
   Memory Verse: Oh give thanks unto the Lord; for he is good.—Psalm 118: 29.
9. God's Gift of a Wonderful Book.
   Biblical Material: 2 Kings 22: 3-10; 23: 1-3; Psalm 119: 105.
   Memory Verse: Blessed are they that hear the word of God, and keep it.—Luke 11: 28.

3. God's Best Gift

10. God's Gift of Jesus.
    Biblical Material: Luke 2: 1-20.
    Memory Verse: Luke 2: 8-14 should be memorized, if this has not already been done.
11. The Wise Men Visit Jesus.
    Biblical Material: Matthew 2: 1-12.
    Memory Verse: They presented unto him gifts.—Matt. 2: 11.
12. Stories Retold.

4. Being Kind

13. Joseph Is Kind to Two Prisoners.
    Biblical Material: Genesis 39:20-23; 40:1-23.
    Memory Verse: Be ye kind one to another.—Eph. 4:32.

14. Joseph Cares for His Father.
    Biblical Material: Genesis 45:16-28; 46:1-7, 28-32; 47:1-12, 27, 28.
    Memory Verse: Honour thy father and thy mother.—Exodus 20:12.

15. Ruth Is Kind to Naomi.
    Biblical Material: Ruth 1:1-19a.
    Memory Verse: Let us not love in word, . . . but in deed.—1 John 3:18.

5. Being Obedient

16. Noah Is Obedient to God.
    Biblical Material: Genesis 6:8—8:19.
    Memory Verse: Noah did according unto all that the Lord commanded him.—Genesis 7:5.

17. Naaman Obeys God's Messenger.
    Biblical Material: 2 Kings 5:1-19.
    Memory Verse: He that is faithful in that which is least is faithful also in much.—Luke 16:10.

18. A Captain Who Knew How to Obey.
    Biblical Material: Luke 7:1-10.
    Memory Verse: Obey them that have the rule over you.—Hebrews 13:17.

6. Being Friendly

19. Moses Helps the Daughters of Jethro.
    Biblical Material: Exodus 2:15-21.
    Memory Verse: Let us do good unto all men.—Gal. 6:10.

20. Jesus the Friend of Children.
    Biblical Material: Mark 10:13-16.
    Memory Verse: He took them up in His arms . . . . and blessed them.—Mark 10:16.

21. A Sick Man's Friends Bring Him to Jesus.
Biblical Material: Mark 2:1-12.
Memory Verse: Ye ought to support the weak.—Acts 20:35.

22. Stories Retold.

7. Being Brave

23. Caleb and Joshua Are Brave and True.
Biblical Material: Numbers 13:17—14:9.
Memory Verse: The Lord is with us: fear them not.—Num. 14:9.

24. David Trusts God to Help Him.
Biblical Material: 1 Samuel 17:1-50.
Memory Verse: God is mine helper.—Psalm 54:4.

25. Gideon Trusts God.
Biblical Material: Judges 6:2-6; 7:1-12, 16-21.
Memory Verse: I will trust, and not be afraid.—Isaiah 12:2.

26. Being Brave Away From Home.
Biblical Material: Daniel 1:1-21.
Memory Verse: Be of good courage, and he shall strengthen your heart.—Psalm 31:24.

8. Forgiving

27. Esau Forgives Jacob.
Biblical Material: Genesis 33:1-17.
Memory Verse: If ye forgive men their trespasses, your heavenly Father will also forgive you.—Matt. 6:14.

28. Jesus Teaches How God Forgives.
Biblical Material: Luke 15:11-32.
Memory Verse: Thou, Lord, art good, and ready to forgive.—Psalm 86:5.

29. Jesus Forgives Peter.
Biblical Material: Mark 14:66-72; 16:7; John 21:15-19.
Memory Verse; Walk in love, as Christ also hath loved us. —Eph. 5:2.

30. Stories Retold.

MEMORY WORK

1. Catechism.
   The Lord's Prayer.
   The Commandments.
   The Apostles' Creed.
2. Psalms.
   23, 121, 100, 1.
3. Hymns.
   Jesus loves me, Jesus loves me.
   Jesus loves me—this I know.
   Away in a manger, no crib for His bed.
   I think when I read that sweet story of old.
   Silent Night! Holy Night!
   Saviour, teach me, day by day.
   Gentle Jesus, meek and mild.

JUNIOR GROUP—AGES 9-11

BOOK I

Old Testament

1. The Six Days of Creation.—Gen. 1:1-31.
2. The Garden of Eden.—Gen. 2:1—3:24.
3. The Flood and the Rainbow.—Gen. 6:5—8:22; 9:8-17.
4. Building a High Tower.—Gen. 11:1-9.
5. Abraham and Lot.—Gen. 12:1-10; 13:1-18.
6. Lot Saved From Sodom.—Gen. 18:16-33; 19:1-29.
7. Abraham's Heroic Faith.—Gen. 22:1-19.
8. How Isaac Got His Wife.—Gen. 24:1-67.
9. The Two Sons of Isaac.—Gen. 25:27-34; 27:1-40.
10. Jacob Goes to a Foreign Country.—Gen. 27:41-46; 28:1-5, 10-22; 29:1-13.
11. Two Brothers Make Peace.—Gen. 32:3-21; 33:1-18.
12. Joseph Sold as a Slave.—Gen. 37:1-36.
13. Joseph, a Great Man in Egypt.—Gen. 39:1—41:57.
14. Joseph's Brothers Visit Egypt.—Gen. 42:1—45:15.
15. Jacob and His Family Move to Egypt.—Gen. 45:16—47:12.

New Testament

16. The Birth of John the Baptist.—Luke 1: 5-25, 57-80.
17. The Birth of Jesus.—Luke 2: 1-39; Matt. 2: 1-23.
18. The Boy Jesus.—Mark 6: 1-3; Luke 2: 40-52.
19. The Baptism of Jesus.—Matt. 3: 13-17; Mark 1: 1-11; Luke 3: 21, 22.
20. Jesus Overcomes Temptation.—Matt. 4: 1-11; Heb. 2: 18; 4: 15.
21. Jesus Goes About Doing Good.—Matt. 4: 23-25; 9: 35, 36; Mark 1: 21-34.
22. Jesus at the Well in Samaria.—John 4: 4-42.
23. Jesus Calls Twelve Men.—Mark 1: 14-20; 3: 13-19; Luke 5: 1-11.
24. Jesus Is Opposed by Scribes and Pharisees.—Mark 2: 14-28; 3: 1-6.
25. Jesus Is Rejected in His Own Country.—Mark 6: 1-32; 7: 24-31.
26. Jesus Teaches From a Boat.—Matt. 13: 1-53.
27. Jesus Feeds Five Thousand.—Matt. 14: 13-23; Mark 6: 30-46; Luke 9: 10-17; John 6: 1-15.
28. Jesus Heals a Little Girl.—Matt. 15: 21-28; Mark 7: 24-30.
29. Peter Confesses Faith in Jesus.—Mark 8: 27—9: 1.
30. Jesus Is Transfigured.—Matt. 17. 1-13; Mark 9: 2-13; Luke 9: 28-36.

BOOK II

Old Testament

1. Moses Escapes Dangers.—Ex. 1: 1—2: 22.
2. Moses Is Called of God.—Ex. 3: 1—4: 31.
3. Moses Wins Freedom for His People.—Ex. 11: 1-10; 12: 1-32.
4. Moses Leads Israel Across the Red Sea.—Ex. 13: 17-22; 14: 1-31; 16: 1—17: 7.
5. Rules of Conduct Toward God.—Ex. 20: 1-17.
6. Rules of Conduct Toward People.—Ex. 20: 12-17.
7. Spies Sent to Canaan.—Num. 13: 1—14: 38.
8. Joshua Captures Jericho.—Joshua 5: 10-15; 6: 1-16, 20.
9. Cities of Refuge.—Num. 35: 1-34; Joshua 20: 1-9.
10. Gideon Wins a Great Victory.—Judges 7: 1-25.
11. Samson Uses His Strength.—Judges 13: 1—16: 31.
12. Three Good People.—Ruth 1: 1—4: 22.
13. The Boy Samuel.—1 Sam. 1: 1—3: 21.

14. The Ark of the Covenant Is Captured and Restored.—1 Sam. 4:1-18; 5:1—7:2.
15. Saul Becomes King.—1 Sam. 9:1—10:27.

New Testament

16. Jesus Sends Seventy Helpers.—Luke 10:1-24.
17. Jesus Teaches a Lawyer.—Luke 10:25-37.
18. Jesus Gives Sight to a Man Born Blind.—John 9:1-41.
19. Jesus the Good Shepherd.—John 10:1-21.
20. Jesus Tells About the Prodigal.—Luke 15:11-32.
21. Jesus Restores Lazarus to Life.—John 11:1-46.
22. Jesus Cures Ten Lepers.—Luke 17:11-19.
23. Jesus Visits Zacchaeus.—Luke 19:1-10.
24. Jesus Is Anointed by Mary.—Matt. 26:6-13; Mark 14:3-9; John 12:1-11.
25. Jesus Rides Into Jerusalem.—Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19.
26. Jesus Cleanses the Temple.—Matt. 21:12-17; Mark 11:15-19; Luke 19:45-48.
27. Jesus Is Betrayed and Arrested.—Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:1-11.
28. Jesus Dies on the Cross.—Matt. 27:32-56; Mark 15:31-41; Luke 23:26-49; John 19:16-37.
29. Jesus Triumphs Over Death.—Matt. 28:1-10; Mark 15:42—16:8; Luke 23:56—24:12; John 20:1-18.
30. Jesus Ascends to Heaven.—Mark 16:19, 20; Luke 24:44-53; Acts 1:1-11.

BOOK III

Old Testament

1. David's Early Life.—1 Sam. 16:1-23; 17:32-37.
2. David Conquers Goliath.—1 Sam. 17:1-31, 38-58.
3. David Is Loved by Jonathan.—1 Sam. 19:1—20:42.
4. King David Provides for Jonathan's Lame Son.—2 Sam. 4:4; 9:1-13.
5. A Queen Visits King Solomon.—1 Kings 10:1-29.
6. King Rehoboam Makes a Mistake.—1 Kings 12:1-24.
7. Elijah Is Saved From Death.—1 Kings 17:1-24.
8. Elijah Wins a Victory.—1 Kings 18:1-40.

9. Elisha Does Wonders.—II Kings 4:1—6:23.
10. Finding the Book of the Law.—II Kings 22:1-13; 23:1-3, 21, 22.
11. Jeremiah Is Put in Prison.—Jer. 37:1—38:28.
12. Daniel Goes to School.—Dan. 1:1-21.
13. Daniel Escapes From the Lions.—Dan. 6:1-28.
14. Ezra Reads to the People.—Neh. 8:1-18.
15. Jonah Preaches in Nineveh.—Jonah 1:1—4:10.

New Testament

16. Peter Preaches at Pentecost.—Acts 2:1-42.
17. Peter and John Heal a Lame Beggar.—Acts 3:1-26.
18. Stephen Dies for the Right.—Acts 6:1—7:60.
19. Philip Preaches the Gospel.—Acts 8:1-39.
20. Peter Teaches a Roman Captain.—Acts 10:1-48.
21. Paul Becomes a Christian.—Acts 9:1-31.
22. Paul Becomes a Missionary.—Acts 13:1-52.
23. Paul Suffers at Lystra.—Acts 14:1-28.
24. Paul Goes to Europe.—Acts 15:36—16:12.
25. Paul, a Prisoner at Philippi.—Acts 16:13-40.
26. A Great Riot at Ephesus.—Acts 19:23-41.
27. Paul Is Arrested in Jerusalem.—Acts 21:17—23:11.
28. A Brave Boy Saves Paul's Life.—Acts 23:12-33.
29. Paul Is Taken to Rome.—Acts 27:1—28:31.
30. Timothy Is Taught the Scriptures.—Acts 16:1-4; II Tim. 1:1-18; 3:10-17.

MEMORY WORK

1. The Catechism.
   Luther's Explanations of
   The Commandments.
   The Creed.
   The Lord's Prayer.
2. Psalms.
   67, 19, 46, 95, 130, 91, 34.
3. Hymns.
   Saviour, like a Shepherd lead us.
   My Father, for another night.

O little town of Bethlehem.
As with gladness men of old.
Abide with me, fast falls the eventide.
The Day of Resurrection.
Rock of Ages, cleft for me.
Now thank we all our God.
Come Holy Ghost in love.
O Zion, haste, thy mission high fulfilling.

INTERMEDIATE GROUP—AGES 12-14

BOOK I

Genesis

1. God the Creator of All Things.—Gen. 1:1—2:25.
2. Man's Fall and God's Promise.—Gen. 3:1-24.
3. The Story of Cain and Abel.—Gen. 4:1-26.
4. The Flood and the Rainbow.—Gen. 6:1—9:17.
5. God Calls Abram.—Gen. 11:27—12:20.
6. Abram and Lot.—Gen. 13:1—14:24.
7. Abraham Intercedes for Sodom.—Gen. 18:1—19:29.
8. Abraham Offers Up Isaac His Son.—Gen. 22:1-19.
9. Isaac and Rebekah.—Gen. 24:1-67.
10. How Jacob Got His Brother's Birthright.—Gen. 25:19-34; 27:1-46.
11. Jacob's Experiences Away From Home.—Gen. 28:1—33:20.
12. Jealousy in Jacob's Family.—Gen. 27:1-36.
13. Joseph Overcomes Difficulties.—Gen. 39:1—41:45.
14. Joseph an Able Ruler and a Devoted Son.—Gen. 41:46—47:31.
15. Review: The Book of Genesis.

The Gospel by Mark

16. John the Forerunner of Jesus.—Mark 1:1-11.
17. How Jesus Begins His Work.—Mark 1:12-20.
18. Jesus Combines Worship and Works of Mercy.—Mark 1:21-45.
19. Healing Body and Soul.—Mark 2:1-12.
20. How Jesus Regards the Sabbath.—Mark 2:23—3:6.
21. Parables of the Kingdom.—Mark 4:1-34.

22. Power Over Sickness and Death.—Mark 5:1-43.
23. Jesus Calls and Commissions Twelve Helpers.—Mark 3:13-19; 6:7-13.
24. Keeping the Heart Clean.—Mark 7:1-23.
25. The Transfiguration.—Mark 9:2-29.
26. The Last Supper, Betrayal and Arrest.—Mark 14:12-52.
27. The Trial of Jesus.—Mark 14:53—15:20.
28. The Crucifixion of Jesus.—Mark 15:21-47.
29. The Resurrection of Jesus.—Mark 16:1-20.
30. Review: The Gospel by Mark.

BOOK II

Deuteronomy

1. The Failure at Kadesh Barnea.—Deut. 1:1-46.
2. Remembering God's Care.—Deut. 2:1—3:29.
3. Obedience to God's Law Required.—Deut. 4:1-40.
4. The Ten Commandments.—Deut. 5:1—6:25.
5. God Blesses Those Who Obey.—Deut. 7:1-26.
6. Lessons From God's Past Dealings.—Deut. 8:1—9:29.
7. Love and Reverence for God.—Deut. 10:12—11:17.
8. Studying God's Word.—Deut. 6:4-9; 11:18-32.
9. Warnings Against Idolatry.—Deut. 13:1—14:2.
10. How to Treat the Poor and the Enslaved.—Deut. 15:1-18.
11. The Value of Religious Feasts.—Deut. 16:1-17.
12. Rules for Domestic and Social Conduct.—Deut. 24:10—25:3, 13-16.
13. Giving the Tithe to the Lord.—Deut. 26:1-19.
14. Choosing Life.—Deut. 30:1-20.
15. The Death of Moses the Lawgiver.—Deut. 34:1-12.

The Acts of the Apostles

16. Jesus Promises His Disciples Power.—Acts 1:1-14.

The Church in Jerusalem and Judea

17. The Day of Pentecost.—Acts 2:1-47.
18. Witnessing and Suffering for Christ.—Acts 3:1—5:42.
19. Stephen the Deacon and Martyr.—Acts 6:1—7:60.

The Church in Samaria

20. Philip Preaches to the Samaritans.—Acts 8: 1-25.

The Church in All the World

21. Saul, the Jew, Becomes a Christian.—Acts 9: 1-31.
22. Peter Preaches to the Gentiles.—Acts 10: 1—11: 18.
23. Paul and Barnabas Become Foreign Missionaries.—Acts 11: 19-30; 12: 25; 13: 1-3.
24. The First Missionary Journey.—Acts 13: 4—14: 28.
25. The Council at Jerusalem.—Acts 15: 1-35.
26. Revisiting the Churches.—Acts 15: 36—16: 5.
27. Paul and His Friends Work in Europe.—Acts 16: 6—18: 22.
28. Christ or Diana.—Acts 19: 1-41.
29. Paul a Prisoner in Jerusalem and Caesarea.—Acts 21: 15—26: 32.
30. Paul's Voyage to Rome.—Acts 27: 1—28: 31.

BOOK III

Some Teachings of the Prophets

1. The Great Choice.—1 Kings 18: 1-39.
2. Poverty and Wealth.—Isa. 5: 8-10; Amos 8: 4-7.
3. The Evils of Strong Drink.—Isa. 5: 11-23; Jer. 35: 1-10.
4. A Valley of Dry Bones.—Ezek. 37: 1-14.
5. When It Is Hard to Be Faithful.—Dan. 6: 1-23.
6. True and False Religion.—Isa. 1: 10-20; Micah 6: 6-8.
7. What Isaiah Saw.—Isa. 6: 1-8.
8. The World at Peace.—Isa. 2: 1-4; 11: 1-10; Micah 4: 1-5.
9. Speaking Boldly for God.—Jer. 26: 1-16.
10. An Early Missionary.—Jonah 1: 1—4: 11.
11. God's Workers Encouraged.—Haggai 2: 1-9.
12. Faithful and Unfaithful Shepherds.—Ezek. 34: 1-31.
13. What We Owe God.—Malachi 3: 7-15.
14. The Sufferings of the Messiah.—Isa. 53: 1-12.
15. A Child Who is to be King.—Isa. 9: 1-7.

The Gospel by John

16. The Son of God Becomes Man.—John 1:1-18.
17. Christ's First Disciples.—John 1:19-51.
18. Christ Talks With a Ruler of the Jews.—John 3:1-17.
19. Christ Talks With a Woman of Samaria.—John 4:1-42.
20. Christ Talks About the Bread of Life.—John 6:1-71.
21. Christ Frees Us from Sin.—John 8:12-59.
22. Christ Heals the Man Born Blind.—John 9:1-41.
23. The Good Shepherd.—John 10:1-42.
24. Christ Raises Lazarus From the Dead.—John 11:1-57.
25. The Greatness of Humble Service.—John 13:1-30.
26. The Heavenly Home.—John 13:33—14:31.
27. The Vine and the Branches.—John 15:1-27.
28. Christ Prays for His Disciples.—John 17:1-26.
29. The Crucifixion.—John 18:1—19:42.
30. Christ Arises and Shows Himself Alive.—John 20:1—21:25.

Memory Work

1. Catechism.
   Baptism, with Luther's explanations.
   The Lord's Supper, with Luther's explanations.
   Confession, with explanations.
   Prayers for Special Occasions.
   The Nicene Creed.
2. Psalms.
   8, 32, 51, 111, 24, 103, 27, 48.
3 Hymns.
   Come, Thou Almighty King.
   I was made a Christian.
   For the beauty of the earth.
   The strife is o'er, the battle done.
   Holy, Holy, Holy, Lord God Almighty.
   O worship the King, all-glorious above.
   O Love, that will not let me go.
   A mighty Fortress is our God.
   Lord, keep us steadfast in Thy Word.
   Lord, speak to me, that I may speak.

CHAPTER IX.

The Baltimore Motherhouse Program

The following curriculum has been tried out in the Week Day Church School which is conducted by the Lutheran Deaconess Motherhouse Training School at Baltimore, Md. It is the result of three years of experimenting. It is simple in character and with some modifications ought to be workable in any community. It is not presented as an ideal curriculum, but it may at least be suggestive to those who are contemplating the organization of Week Day Church Schools.

SOME GENERAL EXPLANATIONS

The course ends with the seventh grade because it is assumed that, at least in most congregations, the eighth grade will be the confirmation class.

The system of grading is that of the public school, with a class for each separate grade. If it is difficult to secure enough competent teachers, or if there are not enough children for separate classes, it would be advisable to combine grades 1 and 2, grades 3 and 4, grades 5 and 6 into separate classes. By this arrangement only four teachers are required.

The assembly devotional service should be strictly devotional in character so as to counteract the danger of secularizing religious education. The thought and purpose of worship should dominate every part of the service.

The assembly memory work period should include the learning of prayers, a review of hymns memorized at home, and a review of different parts of the devotional service when necessary. Once a month a missionary story should

take the place of such review work. Prayers and hymns should be explained before they are memorized. Parts of the church service should be taught during this period.

The determination of the number of grades that should meet together on the same day, or in the same room, for assembly purposes, depends largely upon local conditions. If the school is very large it may be practicable to have a separate opening service for each grade or for each two grades. If the school is very small in numbers it may be advisable for all the grades to have one opening service. The plan of dividing the school into two groups consisting of grades 1, 2, 3, and grades 4, 5, 6, 7, seems to be very satisfactory.

The curriculum is very simple. The Bible is covered twice—in the first and second grades by the use of simple stories from the Old and from the New Testament; in the third, fourth, fifth and sixth grades, by a two-year course from the Old Testament and a two-year course from the New Testament. In the seventh grade provision is made for extra-Biblical subjects. This general arrangement renders it comparatively easy to combine classes whenever the scarcity of teachers or the size of the school may require it. All the Bible stories are told in the order in which they appear in the Bible.

Such expressional activities as map drawing, note book work, written reviews, the making of scrapbooks, and illustrating the lesson with crayon and paper, may be planned in accordance with local desires and should be encouraged whenever time permits.

With some modifications and adaptations, the material of this curriculum can be used in Daily Vacation Bible Schools. Of course additional provision must be made for play periods and expressional activities.

SUGGESTED SCHEDULE FOR GRADES 1, 2 AND 3

I. Assembly Devotional Service.....10 Minutes

1. Soft Music (signal for silence)
2. Invocation (sung) and Opening Prayer
3. Hymn
4. Scripture Lesson
5. Prayer
6. Offerings

II. Assembly Memory Work or Missionary Story ..... 10 Minutes

1. Review of Hymns and Parts of Devotional Service
2. The Memorizing of Prayers
3. A Missionary Story once a month instead of memory work

III. Class Period.....30 Minutes

IV. Closing Exercises.....10 Minutes

1. Review of Work Done in the Classes
2. Announcements and Reports
3. Hymn
4. Lord's Prayer or Closing Prayer
5. Mizpah Benediction (sung)

SUGGESTED SCHEDULE FOR GRADES 4, 5, 6 AND 7

I. Assembly Devotional Service.....10 Minutes

1. Soft Music (signal for silence)
2. Invocation (sung) and Opening Prayer
3. Hymn
4. Responsive Bible Readings
5. Gloria Patria and Kyrie
6. Voluntary Prayers
7. Offerings.

II. Assembly Memory Work or Missionary Story ..... 10 Minutes

1. A Missionary Story Once a Month; or,
2. Review of Hymns, etc., and the Memorizing of Prayers

III. Class Period.....30 Minutes

IV. Closing Exercises.....10 Minutes

1. Review of Class Work
2. Announcements and Reports
3. Hymn
4. Prayer
5. Mizpah Benediction (sung)

The prayers for the fourth, fifth, sixth and seventh grades are taken from the Common Service Book.

The responsive Bible readings mentioned above involve the finding of the announced lesson in the Bible by the pupils themselves.

The offerings are received by the leader in connection with the singing of a suitable consecration verse.

The assembly devotional service is not stereotyped, but frequently varied and the same is true of the closing service.

The offering of voluntary prayers by the children is an important feature of the opening service.

SUGGESTED HYMNS TO BE MEMORIZED

Grade 1

Jesus Bids Us Shine
Little Sunbeams
Can a Little Child Like Me
Jesus Loves Me (Simply Review)
Away in a Manger (Simply Review)

Grade 2

Saviour Teach Me Day by Day
Silent Night
Around the Throne of God
My Father Hear My Prayer

Grade 3

I Am Jesus' Little Lamb
Jesus Tender Shepherd Hear Me
We Will Carol Joyfully
I Think When I Read That Sweet Story of Old

Grade 4

Father, Hear Thy Little Children
Now the Light Has Gone Away
Beautiful Saviour
Come Hither Ye Faithful

Grade 5

Onward Christian Soldiers
Saviour Like a Shepherd
From Greenland's Icy Mountains.

Grade 6

Blessing, and Honor
The Church's One Foundation
O Love That Wilt Not Let Me Go
Holy, Holy, Holy

Grade 7

O, Worship the King
Abide With Me
O, Zion Haste
In the Cross of Christ I Glory.

SUGGESTED PRAYERS FOR GRADES 1, 2, AND 3

Opening Prayers

Dear Jesus, bless us as we meet today;
Be with us as we work and sing and pray;
Teach us to love and serve Thee evermore,
And how to grow like Thee whom we adore.
We ask in Thy Name. Amen.

Dear Jesus, bless us, as here in our school we meet again. Guide us in all we do and say and think. Teach us how to love and serve Thee, and help us to grow more and more like Thee. We ask it in Thy Name. Amen.

Morning Prayer

Father, we thank Thee for the night
And for the pleasant morning light,
For rest and food and loving care
And all that makes the day so fair.
Help us to do the things we should,
To be to others kind and good;
In all we do in work or play
To grow more loving every day.
Amen.

Evening Prayer

I thank Thee, O Lord, that Thou hast taken care of me today. Forgive me for all that I have done wrong, and watch over me while I sleep. May I awake in the morning to be Thy good and obedient child.
Amen.

Table Prayer

We thank Thee, Lord, for daily bread;
And all the blessings on us shed;
We pray Thee fill us with Thy *love,*
And guide us to our home above.
Amen.

Closing Prayer

Our Father, now before we go,
Again we bow in prayer to Thee.
We thank Thee for this quiet hour
And all Thy blessings full and free.
Oh, help us to be strong and true,
Go with us to our homes, we pray,
And help us all that we may feel
That Thou dost keep us day by day.
Amen.

FIRST GRADE

Simple Bible Stories from the Old Testament.

Suggested Helps for Teachers—

Old Testament Primer, by Hult.
"Teachers' Guide to O. T. Stories."

Lesson	1.	God Made the World.....	Genesis	1
"	2.	Cain and Abel.....	"	4
"	3.	The Flood	"	6, 7, 8
"	4.	Abraham and Lot.....	"	13
"	5.	Abraham Offers Up Isaac..	"	22
"	6.	Isaac Blesses Jacob.....	"	27
"	7.	Joseph Sold by His Brothers	"	37
"	8.	Joseph Forgives His Brothers	"	45
"	9.	The Birth of Moses.....	Exodus	2
"	10.	The Israelites Leave Egypt.	"	14
"	11.	The Ten Commandments Given	"	19, 20
"	12.	The Twelve Spies.....	Numbers	13, 14
"	13.	Crossing the Jordan	Joshua	3
"	14.	The Fall of Jericho.....	"	6
"	15.	Gideon and the Trumpets...	Judges	7
"	16.	The Boy Samuel.....	I Sam.	3
"	17.	Saul Made King.....	I "	8, 9, 10
"	18.	David and Goliath.....	I "	17
"	19.	Saul's Anger Towards David	I "	24, 26
"	20.	Solomon Builds the Temple	I Kings	5
"	21.	Elijah Fed by Ravens.....	I "	17
"	22.	Elisha and the Schunammite	II "	4
"	23.	Daniel in the King's Court..	Daniel	1
"	24.	The Three Captives in the Fiery Furnace	"	3
"	25.	Daniel in the Lion's Den...	"	6

Suggested Memory Work

Catechism—The Lord's Prayer, without Meaning.
Psalms 23 and 100.

SECOND GRADE

Simple Bible Stories from the New Testament.

Suggested Helps for Teachers—
"Teachers' Guide to N. T. Stories"
"N. T. Primer," by Hult

Lesson	1.	The Birth of Jesus	Luke 2: 1-20
"	2.	The Star and the Wise Men	Matt. 2: 1-11
"	3.	The Flight Into Egypt	Matt. 2:12-23
"	4.	Jesus in the Temple	Luke 2:39-52
"	5.	Jesus Tempted	Matt. 4: 1-11
"	6.	The Wedding at Cana	John 2: 1-11
"	7.	The Woman at the Well	John 4: 5-26
"	8.	The Man Let Down Through the Roof	Mark 2: 1-12
"	9.	The Cripple at the Pool	John 5: 1-18
"	10.	Jesus and the Sabbath	Matt. 12: 1-14
"	11.	The Alabaster Vase	Luke 7:36-50
"	12.	Jesus Stills the Storm	Mark 4:35-41
"	13.	The Feeding of the Five Thousand	John 6: 1-12
"	14.	The Good Shepherd	John 10: 1-16
"	15.	The Good Samaritan	Luke 10:25-37
"	16.	The Prodigal Son	Luke 15
"	17.	The Rich Man and Lazarus	Luke 16
"	18.	Jesus and the Children	Matt. 18: 1- 6; 19:13-16 Luke 18:15-17
"	19.	Zaccheus Climbs Into a Tree	Luke 19: 1-10
"	20.	Jesus Enters Into Jerusalem	Matt. 21: 1- 9

Lesson 21. The Ten Virgins...Matt. 25: 1-13
" 22. The Last Supper...Matt. 26:17-35
" 23. Christ's Death on the Cross .....Luke 23:35-47
" 24. The Resurrection of Jesus .....Mark 16: 1- 8
" 25. The Ascension .....Luke 24:44-53

Suggested Memory Work

Catechism—The Apostles' Creed, without Meanings.

Bible—Psalm 122 and the Beatitudes.

THIRD GRADE

These Old Testament Stories are chronologically arranged and are to be used in connection with a review of the corresponding lessons in grade one. The third grade includes the period from creation to the death of Moses.

Suggested Helps for Teachers—
"Teachers' Guide to O. T. Stories."
Hurlbut's "Bible Stories."

Lesson	1.	The Creation	Genesis	1, 2
"	2.	The First Sin	"	3
"	3.	The First Murderer	"	4
"	4.	Noah and the Flood	"	6, 7, 8
"	5.	The Tower of Babel	"	11
"	6.	The Calling of Abraham	"	12
"	7.	Abraham and Lot	"	13
"	8.	God's Covenant With Abraham	"	17
"	9.	Sodom and Gomorrah	"	18, 19
"	10.	Abraham Offers Isaac	"	22
"	11.	Rebekah at the Well	"	24
"	12.	A Stolen Blessing	"	27
"	13.	Jacob's Dream	"	28
"	14.	Jacob the Fugitive	"	29-33
"	15.	Joseph Sold	"	37
"	16.	Joseph in Egypt	"	39-41
"	17.	A Reunited Family	"	42-45
"	18.	The Child Moses	Exodus	2
"	19.	The Call of Moses	"	3
"	20.	The Israelites Leave Egypt	"	14
"	21.	The Journey to Mount Sinai	"	16, 17
"	22.	The Giving of the Law	"	19, 20
"	23.	The Golden Calf	"	32, 34
"	24.	The Tabernacle	"	40
"	25.	The Brazen Serpent	Numbers	21

Suggested Memory Work

Catechism—The Commandments, without Meanings.

Psalm I, Luke 2:7-20, and the Books of the New Testament.

FOURTH GRADE

These Old Testament stories are chronologically arranged and are to be used in connection with a review of the corresponding lessons in grade one. The fourth grade includes the period from the death of Moses to the return from Babylon.

Suggested Helps for Teachers—
"Teachers' Guide to O. T. Stories."
Hurlbut's "Bible Stories."

Lesson	1.	Crossing the Jordan	Joshua	3
"	2.	The Cities of Refuge	"	20
"	3.	The Story of Gideon	Judges	6, 7
"	4.	Samson	"	13-16
"	5.	Ruth, the Moabite Maiden	Ruth	1-4
"	6.	The Last of the Judges	I Samuel	1-7, 12
"	7.	The First King	I "	8, 9, 10
"	8.	David Chosen King	I "	16
"	9.	David and Jonathan	I "	18, 19
"	10.	David, King of Israel	II "	5
"	11.	Absalom	II "	14-19
"	12.	Solomon's Wise Choice	I Kings	3
"	13.	The Temple Built	I "	5
"	14.	The Kingdom Divided	I "	12
"	15.	Elijah on Mount Carmel	I "	18
"	16.	The Still Small Voice	I "	19
"	17.	Naboth's Vineyard	I "	21
"	18.	Elisha and Naaman	II "	5
"	19.	The Prophet Jonah	Jonah	1, 2, 3
"	20.	Daniel in Babylon	Daniel	1 and 6
"	21.	Belshazzar's Feast	"	5
"	22.	Esther Saves Her People	Esther	4
"	23.	The Return from Babylon	Ezra	1
"	24.	The New Temple	"	3, 4
"	25.	A Great Bible Class	Nehemiah	8

Suggested Memory Work

Catechism—The Commandments, with Meanings.
The Books of the Old Testament.
The Magnificat, Luke 1: 46-55. Psalm 121.

FIFTH GRADE

The Life of Jesus. These lessons are to be used in connection with a review of the corresponding lessons in grade two, so that the pupils will get a somewhat connected story of the life of Jesus.

Suggested Helps for Teachers—
"The Life and Times of Christ," by Grant
"Teachers' Guide, New Testament Stories."

Lesson	1.	The Land Where Jesus Lived.	
"	2.	The Birth of John the Baptist	Luke 1: 1-24, 55-79
"	3.	The Birth of Jesus	Luke 2: 1-20
"	4.	The Visit of the Wise Men	Matt. 2: 1-11
"	5.	Jesus' Home in Nazareth.	
"	6.	A Visit to Jerusalem	Luke 2:41-52
"	7.	The Temptation	Matt. 4: 1-11
"	8.	The First Disciples	Matt. 4:17-22 Luke 5: 1-11
"	9.	A Visit to Nazareth	Luke 4:16-30
"	10.	The Sermon on the Mount	Matt. 5-7
"	11.	Parables of the Kingdom	Matt. 13: 1-23
"	12.	The Death of John the Baptist	Matt. 14: 1-12
"	13.	The Transfiguration	Mark 9: 1-13
"	14.	The Good Samaritan	Luke 10:25-37
"	15.	Mary and Martha	Luke 10:38-42
"	16.	The Great Supper	Luke 14:15-24
"	17.	The Prodigal Son	Luke 15
"	18.	The Raising of Lazarus	John 11
"	19.	The Triumphal Entry	Matt. 21: 1-9
"	20.	The Widow's Mite	Mark 12:41-44
"	21.	The Last Supper	Matt. 26:17-35
"	22.	In Gethsemane	Matt. 26:36-55
"	23.	The Crucifixion	Matt. 27

Lesson 24. The Resurrection .....Matt. 28
" 25. The Ascension .....Luke 24:44-53

Suggested Memory Work

The Apostles' Creed with Meanings.
The Names of the Twelve Apostles.
Psalm 46.
The Nunc Dimitis—Luke 2:29-32.

SIXTH GRADE

Studies in the Early Church

Suggested Helps for Teachers—
Hurlbut's "Story of the Bible."
Grant's "The Early Days of Christianity."

Lesson	1.	The Coming of the Holy Spirit	Acts 2: 1-13
"	2.	The Beginning of the Christian Church	" 2:14-47
"	3.	The Lame Man at the Beautiful Gate	" 3: 1-26
"	4.	The Story of Ananias and Sapphira	" 5: 1-11
"	5.	Stephen, the First Christian Martyr	" 6, 7
"	6.	Philip and the Ethiopian	" 8:26-40
"	7.	The Conversion of Saul	" 9: 1-31
"	8.	Dorcas, the Friend of the Poor	" 9:36-43
"	9.	The Council at Jerusalem	" 10 " 15: 1-35
"	10.	Peter Delivered from Prison.	" 12
"	11.	The First Missionaries	" 13
"	12.	The First Convert in Europe.	" 16: 9-15
"	13.	Paul and the Jailor at Philippi	" 16:16-40
"	14.	Paul at Athens	" 17
"	15.	The Riot at Ephesus	" 19:23-41
"	16.	Paul's Last Journey to Jerusalem	" 20, 21:1-16
"	17.	Paul's Reception at Jerusalem	" 21:17-26
"	18.	The Plot Against Paul	" 23
"	19.	Paul Before Felix	" 24
"	20.	Paul Before Festus and Agrippa	" 25
"	21.	Paul's Defence Before Agrippa	" 26
"	22.	Paul Shipwrecked	" 27

Lesson 23. On the Island of Mileta....Matt. 28: 1-10
" 24. Paul's Arrival at Rome..... " 28:11-31
" 25. Paul's Last Message.....II Timothy 4

Suggested Memory Work

Catechism—The Lord's Prayer, with Meanings.
Memory Work—Easter Lesson: Mark 16: 1-8.
Psalm 19.
I Cor. 13.

Note.—The Story of "Paul's Missionary Journeys" may be substituted for the lessons which include Acts 13 to Acts 21. (See Sell's Life of Paul.)

SEVENTH GRADE

Preparatory Class

Text Book—Outlines of Church History.—Trabert.

Lesson	1.	The Church in the Making.....	Pages 5- 14
"	2.	The Church in Conflict.....	" 16- 28
"	3.	The Church Victorious.....	" 29- 36
"	4.	The Church Victorious (Concluded)	" 36- 41
"	5.	The Church on the March.....	" 42- 48
"	6.	The Church on the March (Concluded)	" 48- 51
"	7.	The Church in Distress.....	" 51- 58
"	8.	The Church's Reformer.....	" 59- 62
			" 73- 75
"	9.	The Church in Reform.....	" 62- 72
"	10.	The Church in Reform (Concluded)	" 76- 84
"	11.	The Church at War.....	" 84- 89
"	12.	The Church in Extension.....	" 90-111
"	13.	The Church in America.....	" 112-118
"	14.	The Church and Its Divisions..	" 119-127
"	15.	Review.	

Bible Geography

Text Book—Bible Facts and Scenes—No. 1.

Lesson	1.	Size, Shape and Boundaries of the Holy Land.
"	2.	People and Weather of the Holy Land.
"	3.	Fruits and Vineyards of the Holy Land.
"	4.	Trees, Animals and Birds of the Holy Land.
"	5.	Towns of the Holy Land.

Miscellaneous

Lesson	1.	The Church Year.
"	2.	The Church Year (Concluded).
"	3.	Altar Colors.
"	4.	The Church Service.
"	5.	The Church Service (Concluded).

Suggested Memory Work

Catechism—Fourth and Fifth Parts, with Meanings, and Review of Parts One, Two and Three.

Memory Work—Psalm 51. The Benedictus, Luke 1:67-79.

Text Finding.

EIGHTH GRADE

The Confirmation Class

THE NINTH GRADE

The Post-Confirmation Class

Suggested Subjects—

Life of Paul—Sell.
Life of Luther.
Bible Biography.
A Course in Missions.
Bible Geography.

WEEK-DAY CHURCH SCHOOL—LUTHERAN DEACONESS MOTHERHOUSE

Monthly Report of _____ Grade _____

19____ MONTH	Hymns	Catechism	Bible	Prayers	Bible Stories	Bible Study				Absent	Effort	Deportment	PARENT'S SIGNATURE
October													
November													
December													
January													
February													
March													
April													

_____ *Teacher*

PART THREE

THE DAILY VACATION CHURCH SCHOOL

CHAPTER I.

The Daily Vacation Church School

The Daily Vacation Church School is the companion and forerunner of the Week Day Church School. The two are similar in purpose and the same fundamental principles govern both. The one supplements the other. The chief difference is this, that the one meets once or twice a week during the public school year, while the other meets daily for a period of from two to six weeks immediately after the close of the public school year in June.

According to the official statement which appears in the 1924 issue of the International Year Book of Religious Education, the real founder of these Vacation Bible Schools was Rev. Robert G. Boville, of New York, who organized the first school in 1901. In 1905 the movement was organized as a Commission of the Federation of Churches, and in 1907 a National Committee was formed and the work extended to other cities. In 1911 the National Committee was incorporated as the Daily Vacation Bible School Association, and in 1917 it was reorganized under the name of the International Association of Daily Vacation Bible Schools. In 1923, by action of the Executive Committee of the International Sunday School Council of Religious Education, the International Association of Daily Vacation Bible Schools was made an auxiliary to the Council. It should be here stated that at about the same time that this movement began in New York a somewhat similar movement was inaugurated in Wisconsin by Rev. Howard R. Vaughn, resulting in the

formation of a fully equipped Vacation Religious Day School in 1908. About fourteen years ago Dr. A. L. Lathem, of Chester, Pa., organized "The Summer Bible School" and so rapidly has this movement grown that today there are 329 of these schools in the United States, with an enrollment of over 26,000 scholars Its distinctive feature is the elimination of craft work.

The movement has had an unusual growth. It is very difficult to secure accurate statistics, but according to the best obtainable information, in 1924 there were reported to be in the United States 3,567 such schools with an enrollment of 314,349 pupils. Assuming that possibly only half have been reported, it is safe to estimate that there are more than 7,000 such schools in the United States and an enrollment of nearly 700,000.

The reports show that the types of schools represented are as follows:

Denominational	73 per cent
Community	9 per cent
Federated	18 per cent

The length of time these schools are in operation varies from two to six weeks and the daily schedules vary from one hour to a full forenoon of three hours. The sessions are usually held in church buildings.

The following is the standard of a Vacation Church School as fixed by the International Council of Religious Education, through its operating auxiliary, the International Association of Daily Vacation Bible Schools.

1. Length of term—a minimum of fifty hours of school work.
2. Supervision—the school actually in charge of a local

church or of a board composed of official representatives of the co-operating churches.

3. Teachers—adequately trained teachers and supervisors in all departments of the school.
4. Worship—a program of training in departmental worship.
5. Curriculum—courses of study approved denominationally or interdenominationally.
6. Organization—school closely graded or departmentalized.
7. Equipment—a satisfactory church physical equipment for religious education.
8. Offering—missionary offering for the extension of Vacation Schools.
9. Closing—proper closing recognition service.
10. Records and Reports—forwarded to the proper headquarters.

CHAPTER II.

The General Program

The program of the Vacation Church School can and should be correlated with the program of the Week Day Church School.

The same system of grading can be used in both schools unless there are local conditions which make it impracticable. One of the most popular departmental systems now in use in vacation schools is the following:

Kindergarten—All under the age of six.
Primary—Ages six, seven and eight.
Junior—Ages nine, ten and eleven.
Intermediate—Ages twelve, thirteen, fourteen.

The devotional service should be similar in spirit and character. Indeed the same general order can be used in both. What is suitable for the one is suitable for the other. No stereotyped form should be used in either.

Unless the same church or community conducts both a Week Day and a Vacation School, the curriculum of the Week Day School offers plenty of material from which to select what is needed or desired in the way of Bible study or memory work. All that is required is that a judicious selection be made to meet local and special needs.

The hymns and prayers included in the program of the week day school will be suggestive and indeed most of them can be profitably used in the Vacation School.

Missions can be taught in the same way in both schools

and the same may be said regarding the dramatization of Bible stories.

Provision must be made for the customary health and habit talks, for purposeful activities, and for play periods. Such provision can be readily made by consulting the numerous manuals dealing with the subjects.

Less emphasis than formerly is being laid upon what is generally known as craft work such as basketry and wood work. Some schools have eliminated it altogether. This is why, in some places, the Vaughn type of Vacation Religious Day Schools is becoming increasingly popular. The Vaughn type has practically no place in its program for craft work.

It might be well to stress more strongly in the vacation schools the value of pageantry and the dramatization of Bible stories.

In some communities the Vacation Schools are practically an extension of the Week Day School. Where this is the prevailing custom, it is necessary to do some special adjusting of curriculum material, which can readily be done if a little sound judgment is used.

Teachers' Institutes should be held for several days or evenings, just preceding the opening of the schools, for the training of the teachers for their work. This may not be necessary where all the teachers are already professionally trained.

CHAPTER III.

The Daily Schedule

There are certain outstanding characteristics common to all daily schedules now in use and yet there is no stereotyped form that is followed everywhere. For the sake of those who desire a bit of general information several approved schedules are here given.

I.

The International Association suggests the following:

8:30—Preparation and Visitation of Staff.

9:00—Doors Open and Registration.

9:15—Opening Worship—(all present).

Hymn.

Psalm or other portion of Scripture, repeated in concert.

Lord's Prayer—repeated or sung.

Kindergarten goes out.

Health, Habit, or Patriotic Talk.

Thank Offering for Extension.

Bible Memory Work.

9:40—Music Period.

10:05—Bible Lesson.

10:30—Manual Work and Play in Sections.

Hammock-making, Weaving, Raffia Work, Basketry, Sewing.

Work for Children's Hospitals.

Bible Hand Work.

First Aid and Hygiene.

11:25—Closing Exercises—School Reassembles.
Daily Salute to Flags (See order in Manual).
"America" or other hymn.
Children's Benediction.
Recessional March.

II.

The Presbyterian Board has suggested the following daily program:

1. Preparation Period ..... 30 Minutes
   Teachers present and room arranged.
   Teachers' prayer service.
   Children march in.
   Attendance taken.
2. Devotional Period ..... 10 or 15 Minutes
   Hymn.
   Prayer.
   Scripture.
   Hymn.
3. Memory Period ..... 15 Minutes
   Learning selected Bible passages and prayers.
4. Music Period ..... 15 Minutes
   Learning hymns and songs.
5. Rest Period ..... 5 Minutes
   Calisthenics and motion drills.
6. Bible Period ..... 35 Minutes
   Teaching and dramatizing Bible Stories.
7. Related Activities Period ..... 55 Minutes
   Expressional activities related to the theme of the day or week.
8. Closing Period .....15 Minutes
   Habit or missionary talk.
   Announcements.

Flag Salute.
Dismissal.

III.

The following is the daily summer program of the Gethsemane Lutheran School of Religious Education, Philadelphia.

9:00—Opening Exercises.
Hymn.
Scriptures.
Free Prayer by a Child.
Hymn—"Holy, Holy, Holy."
Hymn.
Offering.
Exit to classes.
9:15—Bible Story.
9:45—Memory Work.
10:05—Bible Study.
10:25—Recreation.
10:40—Music and Hymns (in Assembly).
10:55—Missions.
11:20—Memory Drill.
11:35—Closing.
Re-enter Classes.
Announcements.
Hymn.
Free Prayer by a Child.
Children's Benediction.
Salute to American Flag ("America," one stanza).
Salute to Christian Flag (Gethsemane Hymn).
Hymn—"Saviour Again to Thy Dear Name We Raise."
Closing Prayer.

IV.

The following simple schedule may be suggestive:

1. Worship Period ..... 15 minutes
2. Bible Drills ..... 15 "
3. Rest Period ..... 5 "
4. Health or Habit Talk..... 10 "
5. Music Period ..... 20 "
6. Offering ..... 10 "
7. Dramatization or Missions..... 15 "
8. Class Period ..... one hour
9. Closing ..... 15 minutes

CHAPTER IV.

Helps and Materials Needed

Books Needed:

A standard Manual for Daily Vacation Bible Schools.
A Music Manual.
A Manual of Handwork.
A Manual of Health and Habit Talks.
Teachers' Manuals for the different departmental groups.

These books can be secured at denominational publication houses or from the International Association Headquarters.

Helpful Books:

The Vacation Religious Day School, by H. S. Stafford.
The Daily Vacation Bible School, by Stout & Thompson.
The Community Daily Vacation Bible School, by E. C. Knapp.
How to Conduct a Daily Vacation Bible School, by Vernon.
How to Conduct a Church Vacation School, by Gage.

Sources of Information:

Denominational Publication Houses.
The International Association of Daily Vacation Bible Schools, 381 Fourth Avenue, New York, N. Y.
The International Council of Religious Education, Mallers Building, 5 South Wabash Avenue, Chicago, Ill.

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